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THE MINARET

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and

Maulana Dr. Muhammad Fazl-ur-Rahman Al-Ansari Al-Qaderi (R.A.)

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FROM THE EDITOR'S DESK

As we look back in retrospect we find that the year 2007 felt the pain after the orgy of widespread terrorism, religious violence and the political chaos. In a sense the year was a watershed in the history of world after which we are almost living on a tickling time bomb --- suicide bombers, hand grenades, automatic firing machines -- any moment can lead to another orgy of blood and terror.

The advent of unipolar single military power, having tremendous power of destruction is a new event in the human history. The humanity saw many events during the year making us more insecure. Earlier wars, however monstrous they were, had clearly defined targets, mostly the occupation of states or territorial advancement. But the new western concept of war, i.e. "the war on terror" has no accepted definition. Its targets are so evasive that winning of such a war, in the conventional sense is not possible, except keeping the world in peril.

An erosion of national honour and sovereignty has touched us in 2006 and 2007 as Pakistan's geopolitical location has provided the rulers to arrange special interest to superpowers. It was in mutual interest, with not much effort, to oblige the superpowers in their spectre of taunting the world and in their unrealistic objectives and strategies for international security which is no longer against communism but it is against the global resurgence of religion and its impact on world politics. Their agents are directing us to catch pakistanis within their campaign of crack-down of Al-Qaeda agents and combing western border belt of Pakistan.

Despite our assertions that these so-called men of violence can not be defeated

by military victory and denying their dignity and rights, the lone superpower is becoming increasingly frustrated in its endeavour to stamp out Al-Qaeda and in its inability to bring peace and stability in the beleaguered countries. It keeps on stroking us with a common rhetoric of "Do More" and hot pursuits. This is causing the aggravation of security environment for Pakistan, both internally and externally as the people are growing more resentful. Religious rights are strengthening and are threatening to polarise our society.

The wave of anti-Muslim sentiments kept on brewing in the West. Pick up the paper any day and one will find tiny straws in the wind reflecting a whole gamut of prejudice, negative beliefs, blame and fear against Islam and Muslims. The western view is that Muslims have taken over the mantle of terrorism and extremism. The frequency of attacks against Muslims has increased worldwide in 2007. Airport searches of Muslims in Europe and American ports are so humiliating that it gives an air of apartheid through loopholes of security. This is contrary to the fundamental assumption that a citizen's rights and personal freedom are more important than the security. This is further polarising the Muslim society, solidifying the belief that crusade against the Muslims have been launched.

Internal political situation remained uncertain as people are looking for pristine democracy, independent judiciary and a corruption free bureaucracy. Increasing violence and terrorism at the hands of extremists continue to become ever exasperate and central to the lives of all citizens. It is needless to say that situation in the country remained tense because of internal developments such as bomb

blasts, terrorists striking in surprise, indiscriminate murder of innocent persons and many other heinous crimes. A handful of extremist elements kept on trying to make their influence felt with a growing ascendancy of state within a state.

Political analysts are of the view that deterioration of economic system, political chaos, all-pervasive corruption, plunder of resources remained quite rampant. Rising inflation continues to squeeze the people dry and acts of kidnapping for ransom added to the public sense of security.

One of the significant things that happened was the accumulation of personal wealth by a select few, lavish living that made them extremely unpopular following them as human beings. Honesty, courtesy, respect, manners, sincerity the basic ingredients of leadership were found lacking by and large. These practices had permeated the entire society and we hear and read that the country is being dubbed to be one of the most corrupt countries of the world year after year. It is felt that Pakistani society has lost most of its values

and the will to go forward in the world with dignity and honour.

The end of the year saw a civil war like situation in certain areas of North western Frontier province where soldiers were abducted by local people. The armed forces are sadly faced with strategic, operational and rational challenges.

In short we leave behind a year in which the cleavages and uncertainties of living have become clear. We do not know what 2008 will bring for us. If the most powerful decision makers want to reverse the slide towards insecurity and conflicts they will have to review their strategy on war on terrorism. They will have to carefully consider and remove the reasons for resentment among Muslims and other people. They will have to channelise country's wealth to the people in the developing world in more transparent ways. This requires new kind of thinking. Human race has become wiser but stares uncertainly in the face. One can only wish that 2008 brings peace and tranquility in the country. Ameen.....FARID

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

It is with deep regret that we record the passing away of Mr. Vakil-ur-Rahman Ansari on 28th November 2007. He was 76.

The late Mr. Vakil-ur-Rahman was the younger brother of Maulana Dr. Fazl-ur-Rahman Ansari Al-Qaderi (RA), the founder of World Federation of Islamic Missions. He was one of the Directors of WFIM.

Mr. Vakil-ur-Rahman was a Mechanical & Electrical engineer by profession. He was also an associate member of Society of Mechanical Engineers, London, an august body of engineers of repute.

WFIM expresses its deepest condolence to the members of the bereaved family. May Allah grant his soul peace and rest in Paradise.

CALL FROM THE MINARET

Dr. Maulana Muhammad Fazl-ur-Rahman
Al-Ansari Al-Qaderi (R.A.)

FUNDAMENTAL DUTIES TOWARDS ALL HUMAN BEINGS

(iv) *Maintenance of goodwill towards Others:*

(a) Absolute justice enjoined, even though it means any amount of personal suffering for the moral agent, or the interests of those nearest and dearest to him are sacrificed, and even though the other party is his or Islam's worst enemy:

"Verily, Allah enjoineth justice (to all and under all circumstances. . . ." (XVI: 90).

"O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (than ye are). So follow not passion lest ye lapse (from truth); and if ye lapse or fall to away, then lo! Allah is ever informed as to what ye do." (IV : 135).

"O ye who believe ! Be steadfast witnesses for Allah in equity, and let not the hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is informed of what ye do." (V : 8).

(b) Bearing witness firmly and without fear or favour and thereby assisting those who are in the right made a basic virtue and, hence, duty:

"And those who stand firm in their testimonies." (LXX : 33).

(c) Fulfilling all promises, agreements,

pledges, covenants, contracts, engagements and treaties, enjoined:

". . . and fulfil (every) promise (and engagement); for (every) promise (and engagement) will be enquired into (on the Day of Reckoning)." (XVII : 34).

"Oh ye who believe! Fulfil (all) obligations (or compacts). (v:1).

(d) Sincerity and straightforwardness in general towards Others enjoined:

As we have already seen, a Muslim is required to do good to others purely for the sake of God, which alone is virtue according to the Holy Qur'an. But that is impossible without cultivating and maintaining absolute sincerity for God, as demanded in the Holy Qur'an:

". . . and call upon Him, making your devotion sincere as in His sight. . . ." (VII : 29).

But genuine sincerity for God is impossible to maintain unless one possesses sincerity essentially. Hence cultivation and maintenance of essential sincerity, one channel of which is sincerity towards fellow-beings, is duty.

Thus the Holy Qur'an commands the Muslims to be sincere and straightforward in all their dealings with everyone:

"And (He commandeth you, saying):

This is My straight Way (—the Way of Truth, Justice, Sincerity and Straight-forwardness—): follow it. . . .” (VI : 153).

(e) Cultivating and maintaining the attitude of compassionate kindness towards others emphasized as one of the basic qualities of a true Muslim’s character:

“ . . . and enjoin on each other practice of compassionate kindness (towards all). . . .” (XC : 17).

(f) Gracefulness and liberality in dealing with Others enjoined:

“ . . . and forget not gracefulness and liberality in your mutual dealings....” (II:237).

(g) Positive effort for the creation and maintenance of harmony and peace among human beings, emphasized as a great virtue which should never be avoided:

“In most of their secret talks there is no good; but if one exhorts to a deed of charity or justice or conciliation between human beings, (secrecy is permissible). To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value). (IV : 114).

“And make not Allah’s (name) an excuse in your oaths against doing good, or acting rightly, or making peace between human beings; for Allah is He Who heareth and knoweth all things.” (II : 224).

“ . . . never shall We suffer the reward of the reformers to perish.” (VII : 170).

(h) Judging Others’ motives in the best light, except when a definite reasonable cause exists, enjoined:

As we have already seen, the Holy

Qur’an forbids guessing about other’s motives :

“O ye who believe! Shun as much suspicion as possible; for lo! some suspicion is a crime. . . .” (XLIX : 12).

It means that a Muslim should cultivate basically the attitude of initially judging others’ motives in the best light, except when a definite reasonable cause exists to the contrary.

(i) Speaking good of Others, while paying due regard to truth and justice, enjoined:

The Holy Qur’an says :

“Say to My servants that they should (only) say (in general and about others) those things that are best; for Satan doth sow dissensions among them: lo! Satan is to man an avowed enemy.” (XVII : 53).

(j) Speaking to Others with courtesy and politeness enjoined:

“ . . . and speak unto mankind with courtesy and politeness (according to best standards of human speech). . . .” (II : 83).

(k) Gratefulness to Others for any good that one may receive from them, enjoined:

In asking the question:

“Is the reward of goodness aught save goodness !” (LV : 60), the Holy Qur’an emphasizes the principle that a Muslim should always reward goodness with goodness, and the least that he can do is to sincerely thank him who does him any good. And gratefulness brings reward from God :

“We (i.e., God) shall reward the thankful.” (III : 145).

(1) The most rational behaviour upheld and the highest moral standard enjoined in respect of evil emanating from Others:

(i) The Holy Qur’an permits equal redress of wrongs done to a Muslim by Others, at the same time commending forgiveness:

“If you punish (him who has wronged you) then punish with the like of that wherewith ye were afflicted. But if ye show patience, that is indeed the best (course) for those who are patient.” (XVI : 126).

“The recompense for an injury is an injury equal (in degree) thereto; (i.e., when anyone is wronged and he stands up for his rights, the most he can claim is equal redress): but if a person (prefers the saintly character to that of the worldly-wise man, and) forgives (the offender) and makes re-conciliation (in the interests of morality), his reward is due from Allah: Lo! He loveth not those who do wrong. And whosoever vindicateth himself (without transgressing limits of justice) after he hath suffered wrong—for such there is no way (of blame) against them. The way (of blame) is only against those who oppress mankind and insolently transgress beyond bounds through the land, defying right and justice. For such there will be a painful doom. And verily whoso showeth patience and forgiveth—lo! that (voluntary forbearance and clemency) would truly be an exercise of courageous will and resolution in the conduct of affairs.” (XLII : 40-43)

(ii) Nay, the Holy Qur’an goes further. It enjoins repelling evil with goodness as the highest moral ideal — as a necessary condition of moral perfection:

“Nor can Goodness and Evil be equal. Repel (Evil) with what is better (i.e., Goodness): Then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, — none but persons of the greatest good fortune. And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.” (XLI:34—36).

“And the Hour (of Final Accountability and Divine Judgment) is surely coming. So overlook (any human faults) with gracious forgiveness.” (XV : 85).

“... Let them forgive (those who do any injury to them) and let them overlook (the offenders’ faults). Do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful”. (XXIV : 22).

“... But forgive (the enemies of Islam) and overlook (their hostility) till Allah accomplisheth His purpose; for Allah hath power over all things.” (II: 109).

(b) Duties of Respect

(i) Treating with respect all human beings in their fundamental rights as fellow-beings—irrespective of differences of sex, race, colour, etc., enjoined:

According to the Holy Qur’an every human being deserves respect in his capacity as a human being :

“Verily We have honoured the Children of Adam” (XVII : 70).

This aspect of the Qur’anic moral teaching includes :

(a) Respecting the rights of all human

beings with regard to life, honour and property.

Also: (b) respecting every human being's equality of status as a human being;

and, as a consequence :

*(c) respecting his right to freedom,
(d) and the right to fraternise with all other human beings,*

—except when a just moral cause intervenes.

The following verse of the Holy Qur'an prescribes it, in conjunction with other numerous relevant and connected verses that have been quoted in different contexts in the present dissertation, as a duty of all human beings to protect and promote the above human rights:

"O humankind! fear (in respect of the rights of fellow-beings) your Guardian-Lord (i.e., Allah) Who created you from a single soul, and created, of like nature, his mate, and from them twain hath spread abroad countless men and women (everyone of whom is thus bound up in one fraternity—the human family—and possesses the birth right of basic human equality with his fellow-beings to have the freedom of equal opportunity for enjoying the blessings of life on earth). Reverence Allah, through Whom you claim your mutual (rights) (and, therefore, respect your fellow-beings' rights to life, honour, and property, as also those relating to liberty, equality and fraternity), and (reverence) the wombs (that bore you): for Allah ever watches over you". (IV : 1).

Here we may also quote with advantage another important related verse which specifically repudiates the erroneous notion

of inequality of human beings on physical bases—tribal, racial, etc.—and lays down the basic and the most just principle on the basis of which one human being *earns* more honour than another. God proclaims in the Holy Qur'an :

"O humankind ! We created you from a single (pair) of a male and female, and made you into nations and tribes, that you may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you and Allah has full knowledge and is well acquainted (with all things)." (XLIX : 13).

(ii) Humility, forbearance and peacefulness have been mentioned in the Holy Qur'an as basic virtues; hence to practise them is duty:

"And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, 'Peace !' " (XXV : 63).

"...for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's remembrance —, for them has Allah prepared forgiveness and great reward." (XXXIII : 35).

The most important occasion when a person's spirit of humility is put to test is when he speaks to another person. Hence, humility in talk with others has been enjoined specifically also:

"...and lower thy voice (in humility); for the harshest of sounds without doubt is the braying of an ass." (XXXI : 19).

**His Eminence
Muhammad Abdul Aleem Siddiqui Qaderi (R.A.)**

A PIONEER WORLD MISSIONARY

*His Eminence Muhammad Fazl-ur-Rahman al-Qaderi (R.A.)
Founder President, World Federation of Islamic Missions*

The world-renowned missionary of Islam, His Eminence Muhammed Abbul Aleem Siddiqui Al-Qaderi, (R.A.) whose moral earnestness and spiritual magnetism illumined numerous countries in the Orient and the Occident during the last forty years of his travels and whose death occurred at Medina Munawwarah on August 22, 1954, was a descendant of Islam's Caliph Abu Bakr (R.D.A) the Truthful (God be pleased with him) and was born on the 15th of the sacred month of Ramadan in 1310 A.H. (3rd April 1892), at Meerut (U.P.), Bharat, at a time when his great predecessor the famous internationalist, pan-Islamist and Islamic revivalist, the venerable descendant of the Holy Prophet Muhammed (ﷺ), Saiyyid Jamaluddin Afghani was about to return to the Abode of Peace leaving his great mission of Islamic peace and progress to posterity.

EDUCATION:

Endowed with unusual intelligence and exceptional memory, the child Muhammed Abdul Aleem commenced his education at the early age of three years and some months and devoted himself to the acquisition of Islamic learning, completing finally his studies in Dars-e-Nizami at the Madrasah Arabiyah Qaumiyyah, Meerut, at the age of sixteen.

The religious and literary education thus acquired had been, and still is, the end of the road" for most Muslim religious leaders of Indo-Pakistan sub-continent. But the latent flame of desire to understand the modern problems of mankind and to reach out the message of Islam to the world at large, urged him to acquire modern English education, which he pursued with diligence and determination, after the completion of Dars-e-Nizami, at the Islamiyah High School, Etawah, and the Divisional College, Meerut, (now Meerut University) completing his formal studentship in 1917.

As regards his religious studies, he did not discontinue them even while acquiring modern education. In fact, he pursued them till many years after he had entered the field as a religious leader and amassed further knowledge in Qur'anic exegesis, Hadith, Tasawwuf and the different schools of Islamic Laws at Makkah Mukarramah and Medina Munawwarah through discussions with Islamic scholars and studies in Islamic libraries and at the feet of such masters as Shaikh Ahmed el-Shams of Morocco, Shaikh el-Sennousi of Libya, Maulana Abdul Bari of Farangi Mahal and Maulana Ahmed Raza Khan of Bareilly.

CHOICE of CAREER:

With the formal completion of education, various professions were open to him for earning his livelihood. He chose the commercial line and, entered the reputed firm of Hajr Mohammed Husain Seedhi as manager at Bombay towards the close of 1918. Very soon he proved himself to be more than a match for the job and rose to the position of a partner.

But he had been there hardly for a year when his restless soul took him to Islam's Holy Land on his first pilgrimage. From there he returned with the decision to devote himself primarily to the moral and religious uplift of humanity. Thenceforth that decision remained irrevocable.

SPIRITUAL DISCIPLINE :

The atmosphere in which Maulana Siddiqui opened his eyes on entering the world was saturated with spirituality side by side with learning. His mother was a deeply pious lady, while his father Maulana Abdul Hakeem Siddiqui (R.A.), was not only a versatile scholar and a high-class poet but also a Sufi of eminence—a spiritually illumined man and was respected, as such by all and sundry.

Being the youngest child and being endowed with extraordinary potentialities, his father held him in great affection and kept him close to himself and transmitted to him the blessing of his personality until he was nearly twelve. It was thus actually after his father's death that he completed his spiritual training under his brother-in-law, Qazi Intizamuddin, his initial training in religious work under his elder brother Maulana Ahmed Mukhtar Siddiqi (R.A.) receiving finally the Ijazah (authority) in

several great Sufi Orders, e.g., the Qaderiyyah, the Naqshbandiyyah, the Chistiyyah and the Suhrawardiyyah.

That completion of basic training while on the one hand, it raised him to the level of a Sufi-teacher, also became, on the other hand, a prelude to further quest for spiritual illumination. This necessitated continuous struggle and led to frequent journeys on his part to Makkah Mukarramah and Medina Munawwarah and to such spiritual luminaries as Shaikh Ahmed el-Shams of Morocco.

Spiritually thus became the great feature which distinguished Maulana Siddiqui's life from the lives of many a religious leader, even as the combination of Western education with Islamic learning was his mark of distinction as compared with almost all other Ulema. Indeed, spiritual purification and illumination and on that sure foundation the moral, social and political salvation of humanity remained his mission throughout his life.

AS AN ORATOR:

It has been said that orators are born and not made and it was literally true in the case of Maulana Siddiqui because he delivered his first public speech at the Jama Mosque of Meerut at the age of nine and he was still in his teens when he had already made his mark as a successful public preacher.

Thereafter he constantly rose high in world's esteem as a master orator. In his young days he was reputed for keeping large audiences of as many as 50,000 listeners spellbound and in pindrop silence

without the help of a microphone and that distinction persisted right up to his last days with added charm.

As Professor N.H. Berlas wrote from Tokyo “for a fuller appreciation one must hear Maulana Siddiqui from the platform. One is sure to be charmed like the audience here by his magnetic personality and oratorical powers his loud and impressive but musical voice and splendid delivery.” (Foreword to “Cultivation of Science by the Muslims.”)

As an engaging conversationalist and as a charming orator he was equally at home in Urdu (his mother-tongue) Arabic, English and Persian and used the first three languages during his numerous tours in different parts of the world.

Capacity to express himself according to the intellectual stature of his listeners was his great asset and he employed it with equal mastery in his lectures before learned societies as well as during his missionary campaigns among the primitive people of the African hinterland.

SPIRITUAL WORK:

With these qualities of head and heart, and with these accomplishments, Maulana Siddiqui resolved in 1919 to devote himself purely to spiritual work as an itinerant missionary of Islam. It was not a new decision, however, because he had nursed it in his breast for years. In fact, he wrote a poem while still a boy which proved in later years to be prophetic to the core. An English rendering of two of its couplets may be given here.

My heart yearns to show its bleeding scars.

(Wrought by the spiritual perversions of man) And to teach everyone on earth the Laws.

That might make blessed life's span.

This is my yearning and this is my aim.

This is my intention and this is my claim;

With this I yearn to scan the globe and deliver to humanity the Message of Hope.

The decision once made was irrevocable inspite of the hardships which it entailed and the travels once commenced did not cease until virtually his final journey from this world. Even his last remains were not buried in his hometown but in the far-off city of Medina Munawwarah.

As a spiritual pilgrim Maulana Siddiqui visited Makkah Mukarramah and Medina Munawwarah about a dozen times, while as the flag-bearer of the spiritual rearmament of mankind he travelled to different parts of the world almost continuously for forty years, returning to his family only for short breaks.

COUNTRIES VISITED:

The countries he visited during those travels — many of them repeatedly — are: Burma, Malaysia, Indonesia, Thailand, Viet-Nam, China, Japan, the Philippines, Ceylon, Mauritius, Reunion, Madagascar, South

Africa, Portuguese East Africa, Kenya, Tanzania, Uganda, Belgian Congo, the Hejaz, Egypt, Syria, Palestine, Jordan, Iraq, France, Britain, West Indies, Guyana, Suriname, the United States and Canada.

To travel for forty years is in itself a mighty feat of endurance. And when we consider that they were not pleasure trips planned by a wealthy man of the world but strenuous journeys undertaken by a spiritual pilgrim whose path was strewn with thorns at every step and who gave to his spiritual labours sixteen to eighteen hours a day, when we probe into his activities spread over those forty years and over far-flung regions of the earth, and when we look at the many societies and institutions with diverse functions which he founded or inspired, the hundreds of converts who received the light of Islam through him, the hundreds of thousands of Muslims belonging to different races who were elevated through his preachings, we get an inkling into the greatness of the man.

The regions which Maulana Siddiqui chose for his work in the very beginning were comparatively more backward as regards religious conditions than his own native country. Consequently, wherever he went he had to encounter dissensions, religious backwardness, ignorance of higher Islamic values, indifference to collective obligations, lack of vision, absence of planning and spiritual inertia existing on a large scale among Muslims, and misunderstanding of Islam among non-Muslims and the consequent friction. Every where he had to carve out his path in stony rocks. Everywhere he had to raise the edifice of his great message almost on

virgin foundations. But everywhere he out-matched the obstacles and handicaps with the obstacles and handicaps with the profound force of his spiritual energy the abundant treasure of his moral earnestness, his indubitable sincerity his deep piety, his versatile knowledge his practical commonsense and his never-failing smile.

HIS INTERNATIONAL WORK:

His thundering but musical voice proved itself to possess a magical influence in awakening somnolent humanity while his polite persuasions and sweet advices healed many a scar wrought by intellectual or moral perversions. His clarion call for the establishment of righteousness and the effacement of sin for the adoption of good and the adjuration of evil for the enthronement of harmony and the dethronement of strife echoed over mountains and plains, across green valleys and sandy deserts in the Orient as well as in the Occident among the whites as well as among the coloured.

His message of God-realisation, of moral resuscitation and of spiritual revival penetrated millions of ears and hearts. His visits everywhere gave new impetus to the religious fervour of the people. His work transformed sandy deserts of spiritual inertia into green orchards of moral dynamism. His spiritual magnetism purified the social conscience of the people and in the wake of his visits sprang up orphanages for the helpless youth, infirmaries for the destitutes, hospitals for suffering humanity, educational institutions for the propagation of knowledge, spiritual assemblies for the dissemination of

(Continued on Page 17)

The Imaginal World ('Alam al-Mithal) in the Philosophy of Shah Wali Allah al-Dihlawi

Fuad.S.Naeem

Whenever a thorough and systematic history of Islamic philosophy as well of the intellectual sciences (al-ulum al-aqliyyah) in the Indo-Pakistani subcontinent will be written, Qutb al-Din Ahmed Ibn Abdul Rahim better known as Shah Wali Allah al-Dihlawi (1703 - 1762) will undoubtedly stand as the best known intellectual figure from the Indian heritage of Islamic philosophy. He is also perhaps the only Indian Muslim intellectual figure, along with Shaykh Ahmad Sirhindi (D. 1624), well known in the West. Even then, he is known in the West and among modernized Muslims primarily as a religious "reformer" and socio-political figure and not as a hakim, philosopher and Sufi, which he principally was. It is difficult to describe in a few words the great significance of Shah Wali Allah for the South Asian Islamic tradition in all its facets in the transmitted religious sciences as well as theology, philosophy and sufism. It might suffice to say that almost every important religious and intellectual school or figure of the Indo-Pakistani Subcontinent that came after him was significantly influenced by him. He was also one of the very few Indian Muslims whose influence spread to the rest of the Muslim world, including the Arab world and the Ottoman world.

The fact that Shah Wali Allah was primarily a metaphysician and mystic is born out amply by his written output. Among his more metaphysical and philosophical works, most of which also treat the subject of this study, the imaginal

world, are:

1. Al-Khayr al-Kathir (Abundant Blessings) : a metaphysical treatise in Arabic of ten chapters dealing with such questions as the nature and reality of Being, the Names of God, the relationship between man and God, knowledge of God, the nature and characteristics of prophecy and sanctity.
2. Sata'at (Radiance) : a short but very important treatise in Persian which outlines the gradation of Being in Shah Wali Allah's metaphysics.
3. Lamahat (Lightning Flashes) : A small treatise in Arabic which is Shah Wali Allah's best known work on philosophy. It extensively deals with the question of Being (wujud). It also addresses various other philosophical and cosmological questions such as the creation of the world, the nature of the cosmos, the angels, and the prophets.
4. Tafhimat-i-Ilahiyyah (Divine Instructions) : one of Shah Wali Allah's most important metaphysical and philosophical work. It consists of articles and letters written in both Arabic and Persian at different times dealing with many important metaphysical and philosophical questions. It contains Shah Wali Allah's celebrated reconciliation of an issue that had created great controversy in the Indian Subcontinent, that of opposition between wahdat al-wajud (Unity of Being) of the

school of Ibn al-Arabi and wahdat al-shuhud (Unity of Consciousness) of Shaykh Ahmad Sirhindi.

5. Hujjat Allah al-Balighah (The Conclusive Argument from God) : this is often called the magnum opus of Shah Wali Allah and certainly deserves the title as far as the integration of the transmitted (naqli) sciences with the intellectual (aqli) sciences is concerned.

Many of the above mentioned works as well as a few other exist in English translation. Unfortunately these translations mostly made in the Indo-Pakistani Subcontinent, are not always up to scholarly standards and even if the philosophical understanding of the translator is sound, as in the case of G.N. Jalbani, the main translator of Wali Allah's works into English, the precise rendering of a philosophical work of the calibre of Shah' Wali Allah's work requires deep understanding of both Islamic and Western philosophy as deep knowledge of philosophical terminology in both the original language, Arabic or Persian and English.

Shah Wali Allah's many works bear the mark of his wide knowledge and depending on the capacity from which he was speaking and the nature of the audience, he elaborates his philosophical and doctrinal ideas differently. In certain of his works, he writes as a metaphysician in the line of Mulla Sadra and the school of Ibn al-Arabi ; at other times he writes as a Sufi or a theologian or a muhaddith (scholar of Hadith). Hence, his treatment of the Alam al-mithal is also undertaken from different angles and points of view in different works. In addition, he treats almost

every aspect of the Islamic tradition, both of the transmitted sciences (al-ulum al-naqliyyah) and the intellectual sciences (al-ulum al-aqliyyah) and within the latter he deals extensively with everything from ontology to cosmology to angelology to eschatology.

The idea of the alam al-mithal has a long and rich history in Islam before Shah Wali Allah whose treatment of this world is the object of this study. Its origin lies in the Qur'an and especially in the Hadith, as Shah Wali Allah demonstrates, but it was alluded to in its developed form by Abu Hamid al-Ghazzali (d.III) and fully elaborated for the first time and given the title of Alam al-mithal by Shaykh al-Ishraq Shihab al-Din Yahya ibn Habash al-Suharwardi (d. 587/1191). Suharwardi discussed the imaginal world only in terms of the microcosm. Muhyi al-Din Ibn al-'Arabi (d. 1240) fully expanded and elaborated on the doctrine of the imaginal world, speaking of both a microcosmic and macrocosmic imaginal world. Sadr al-Din al-Shirazi better known as Mulla Sadra (d.1050/1640) further developed this theme and also fully applied the doctrine of the imaginal world to Islamic eschatology. Shah Wali Allah was the inheritor both of Ibn al-Arabi and Mulla Sadra and integrated the philosophy of the latter into Sunni context. Shah Wali Allah's exposition of the Alam al-mithal is, therefore, indebted especially to both these figures.

THE IMAGINAL WORLD IN THE METAPHYSICS OF SHAH WALI ALLAH

Shah Wali Allah's teachings on the doctrine of the imaginal world (Alam al-mithal) are scattered throughout his works.

As mentioned, it plays a significant role in many branches of Shah Wali Allah's teachings, especially his metaphysics. In all these domains it serves as the faculty and realm through which the corporeal and incorporeal, the material and the spiritual are joined and in contact with one another. For these pairs are opposite and without an intermediary, remain opposed to one another. In lieu of this, the alam al-mithal serves as an isthmus (barzakh) between the two. As Shah Wali Allah writes: "The Alam al-mithal is an intermediate space (barzakh) between the empirical and divine world. "Shah Wali Allah's whole vision of the nature of existence is permeated with the idea of the imaginal world, for the two topics that all his writings are based upon are God and man, and therefore, the relation between the two. In both God's movement towards man and man's return to God, the Alam al-mithal has an important role to play as both a means of manifestation and a means for the final becoming of man.

The alam al-mithal, then, is a world, where spiritual realities assume bodily form before they are manifested on, or descend to earth. The Alam al-mithal, has an eminent role to play in the cycle of manifestation. It is the very power by which the spiritual and incorporeal is able to be determined and manifested as the material and the corporeal. And it is the link between the supraformal worlds and the worlds of form. In Shah Wali Allah's cosmology following peripatetic lines, the macrocosm is called the Universal soul (al-nafs al-kulliyah).

Furthermore, complementing this

vision of the creative imagination of the Universal soul (nafs kulliyah) is its direct connection with the Divine Throne. It is the Divine Throne where all that will be manifested in the phenomenal world is first determined and after that, descends to the nafs kulliyah and is shaped in an imaginal form, and then is manifested phenomenally in the world. In this way, Shah Wali Allah, being a religious scholar and theologian as well, preserves the fundamental Islamic vision of everything proceeding from and depending upon God at all times as well as the hierarchy of Being that accompanies this vision. He also says, "the Alam-al-mithal is an extensive plane in which all the Attributes of God, mentioned in the Holy Books, assume an exemplary representation (tamaththul)". This elegantly summarizes all about the function of the Alam al-mithal. The Names and Attributes of God, being relations between the world and God, are what bring the world into being.

This brings out two important elements of the imaginal realm in Shah Wali Allah. One, it describes the nature of the alam al-mithal which is not material yet shapes and colours exist in it. Two, it is the place from where destiny is figured before it arrives at the level of the macrocosm and microcosm. Shah Wali Allah further clarifies the nature of the Alam al-mithal in a passage from Hujjat Allahal-Balighah where he attempts to give a broad definition of the imaginal world that would be intelligible even to the theologians and religious scholars:" Be informed that many traditions of the Prophet indicates that a non-elemental world exists in which abstract meanings are represented by quasi-bodily forms corresponding to them

in quality.” He also states of its nature that “the World of Prefiguration (Alam al-mithal) is made of a material of extreme refinement....

As far as the role of the alam al-mithal in the Divine decreeing of the destiny is concerned, it has been alluded to in the idea that all that is made manifest in the corporeal world first manifests itself in the imaginal world. Shah Wali Allah has a very elaborate and complex doctrine concerning the Decrees of God and human destiny which is closely tied to his extensive angelology, for it is the angel who are directly involved in the manifesting of the destinies of human individuals and communities. There is a mutual interplay between God and man passing through the angels and the imaginal realm in the sense that prayer, good intentions and actions, rise up to God from man, while grace (tawfiq), blessings, help, or wrath, punishment, and affliction descends from God to man. In this constant interaction the traffic is not one-way, so to speak, and Shah Wali Allah greatly elaborate this mystery of Divine grace and human endeavour, which combine to shape the destiny of man.

Much more can be said about the role that the imaginal world plays in the metaphysics of Shah Wali Allah and especially in the relation between God and man, including the role it plays in the lives of prophets, in Divine theophanies (tajalliyat) on earth, in visions, dreams, and miracles, in the world of the angels and its relations with that of man.

ESCHATOLOGY

The eschatology of Shah Wali Allah

is one of the crowning achievements of his work. In it, he is able to completely synthesize the Qur’anic doctrines of the life after death and the final becoming of man with the traditional philosophy and theosophy (hikmah). His eschatological teachings are some of the richest and most elaborate on the subject in the annals of Islamic literature. Their richness comes from the fact that they incorporate the whole of the Qur’anic and Prophetic teachings on the life hereafter with the doctrines developed in the long Islamic intellectual tradition, which includes theoretical Sufism (irfan), philosophy, theosophy (hikmah), and kalam.

The alam al-mithal has a very important role to play in Wali Allah’s eschatology. As the barzakh between the Divine and the human, between the earthly and the celestial, the imaginal world has a prominent place, as mentioned, in both the descent of man from God to the world and his ascent from the world to God. If the metaphysical doctrine of Shah Wali Allah mainly concerned the descent, his eschatological writings are mainly concerned with the ascent and return of man to his Origin.

Shah Wali Allah beautifully summarise the cyclical doctrine of man. Man is in his origin a pure intellect and then descends to the imaginal world, from whence he comes to this lower world. After a short stay here, he ascends again to the imaginal world and then ascends further to the intelligible world and is once again who he was in the beginning, a pure intellect. In both his descent and his ascent, man passes through the imaginal realm. It is to the second of these -- the return of man to his Origin -- that Shah Wali Allah turns

right.

Shah Wali Allah states that there are three stages after man's death: one, the stage of the grave; two, the Day of Gathering (Hashr); three, Paradise. Shah Wali Allah expounds in detail the first two stages, but refuse to say anything substantial about the third stage, stating that it is better to remain silent about its mysteries. So his doctrines mainly concern the first two stages, both of which are found in the descriptions of the afterlife in the Qur'an and Hadith, and both are situated in the Alam al-mithal according to Shah Wali Allah. It might be asked why the third stage does not mention Hell, usually thought of as the counterpart of Paradise. The answer to this, Shah Wali Allah gives, by saying that, contrary to popular belief, Hell as well as the Gates of Paradise, are located on the level of Hashr, and he also states that there will come a time when every last person will be taken out of Hell and brought into

paradise.

No discussion of Shah Wali Allah's exposition of the imaginal world in his writings would be complete without mentioning his integration of theosophical, Sufi, and philosophical terms, including the idea of the imaginal world, into the corpus of the religious sciences. Shah Wali Allah was a renowned Muhaddis, as well as trained in Tafsir, Fiqh, and other religious sciences. He was also very well-versed in Kalam. In almost every topic he discusses, the notion of Alam al-mithal is present in the discussion. The reason for this is that this intermediary world is what connects the Divine to the human and therefore, religion, which descends from Divine to the human, and through man ascends to the Divine, cannot be explained without recourse to the intermediary world. Whenever the Divine descends or man ascends, the Alam al-mithal must be passed through.

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spiritual discipline, mosques for the worship of God, missionary societies for the propagation of the Divine Message, inter-religious organisations for the consolidation of religious forces against the onslaught of materialism and atheism, Muslim Unity Boards for the creation of harmony among Muslims, organisations for the Ulema for the coordination of Islamic religious forces, Muslim Youth Brigades, Muslim Volunteer Corps, Muslim Scout CI Corps for the physical and moral discipline of the youth. His great work received wreaths of admiration and meads of praise from kings and statesmen, from judges and barristers, from professors and doctors, from the Ulema and the general masses. His enemies called him "a magician" while his

friends-regarded him as an "angel".

There are three noteworthy factors which stand out prominently in connection with Maulana Siddiqui's demise: (a) He died while in harness, remaining active in the cause of his mission. (b) He died and was buried at Madina Munawwarah. (c) His death occurred at such time of the year when Muslims from all over the world assemble at Madina after the Hajj.

Glorious was the mission of Maulana Abdul Aleem Siddiqui, glorious was his life and glorious was his death. May Allah shower his choicest blessings on his soul and may He cause his great work for Islam to prosper.

IQBAL'S CONCEPTION OF SHAHADAT

Prof. A.M. Muhammad Ibrahim

Iqbal's conception of Shahadat is based on the Islamic conception of life and death. In Islam, life means a force or an energy. It stands for movement and the absence of this movement is called death. Love is the moving-power and the secret of "Ego". A continuous endeavour for the self-expression of Ego is named as love. An Ego with this power of self-expression is called "Momin" and an Ego without this power cannot be called a Momin.

هرکه او را اقوتِ تخلیق نیست

نزد ماجز کافرو زندیق نیست

Islam does not believe in thoughts without deeds. "One who has got no power of creation, is nothing but an infidel to us." "The Qur'an is a book which emphasises deed rather than idea." It is a synthesis of the two important aspects of Ego.

Knowledge without actions is like a cloud without rain.

درعمل پوشیده مضمون حیات

لذتِ تخلیق قانونِ حیات

"The whole subject of life is hidden in the course of activity. The laws of life are the delight of creation." Iman is not a mere belief in God. It is not only (تصدیق بالجنان) admitting God in mind, but also (اقرار باللسان والعمل به) – its outward expressions both in languages and actions accordingly. Iman is wrongly supposed to be a mere belief though its actual significance lies in

actions which are the perpetual attempt of an Ego in its upwards march in life. This attempt is love for actions. A Momin cannot be conceived without this love as it is said by Iqbal:

مومن از عشق است و عشق از مومن

عشق را نا ممکن ما ممکن است

"Momin comes from love in the sense as mentioned above and love comes from Momin." This power of self-expression of an Ego reveals itself in two opposite directions, of which one is called 'Shabbiri-Power' (قوت شبیری) and the other is called "Yazidi-Power" (قوت یزیدی) one is the life of goodness, truth and reality, and the other in opposition to it is the life of falsehood and unreality. Truth is always alive inspired by this Shabbiri-Power and it disappears from the scene of life at the advent of Yazidi-Power. One is the positive power of Ego which admits of all goodness and truth, while the other is the negative power of Ego which totally overlooks the truth and reality.

زنده حق از قوتِ شبیری است

باطل آخر داغِ حسرت میری است

"Truth or reality is always alive by this Shabbiri-Power of Ego and the unreal is always disappearing in disappointment as it is declared by the Holy Qur'an:

قد جاء الحق وزهق الباطل انّ

الباطل كان زهوقا-

"Unreal has disappeared when the

truth has appeared and verily the unreal always disappears in the long run.

When a Momin with his Shabbiri-Power embraces death in fighting in the way of Allah, his death is known as "Shahadat" and such a Momin is called Shahid. Islam ascribes the highest position to Shahid and emphasises Shahadat as the Holy Qur'an asserts:

ولا تحسبن الذين قتلوا في سبيل الله
امواتا بل احياء

"Do not take those who were killed in their fighting in the way of Allah as dead but they are alive." Holy Prophet (ﷺ) affirms, "one who embraces death in the path of God, has become really alive." There is no death for a Momin. He enjoys an eternal life and death is prohibited for him. He knows no death which is generally known to be an inevitable end of life. So Iqbal says:

رمز قرآن از حسین آموختیم
از آتش اور شعلہ ما اندوختیم

"I have learned the secret of Qur'an from Hazrat Hussain and gathered flames from his fire." Rumi opens this secret in the following words:

ظاہرِش مرگ ست و باطنِ زندگی
ظاہرِش ابترِ نہانِ پائندگی

"In its outward appearance it seems to be death but in its inward appearance it is the real life and existence. In support of this view Rumi describes the story of the end of Hazrat Bilal's life. Hazrat Bilal was asked by his wife at the last moment of his life: "How do you like to leave your

sweet home and your beloved ones on this earth?

Bilal replied, "No, no, you are wrong. I am not leaving my sweet home. To-day I am reaching my sweet home with a happy heart from my long journey on the earth." Real existence lies behind the screen of death. "There is no asceticism in Islam," means, according to Iqbal, that Islam does not accept any escape from the struggles of life. This struggle for life is a struggle for truth. When this struggle for truth ends in death in the ordinary sense of the term, then it is called Shahadat which is not the discontinuation of life but an elevating stage in the eternal flow of life. The asceticism in Islam is replaced by Shahadat or martyrdom. Shahids are the real Muslim ascites who embraced death for the sake of truth and for the love of God. So Iqbal says:

آنکہ حرفِ شوق با اقوام گفت
جنگ را رہبانئ اسلام گفت
جز شہیدے کس ندید این نقطہ را
کوبخونِ خود خرید این نقطہ را

"JEHAD", says the holy Prophet (ﷺ), "is the asceticism of Islam. I know no other asceticism than JEHAD and none but the martyres could realise the secret which was bought by them at the cost of their life and blood." There is a world of difference between the fighting of Shahids and death of other warriors:

جنگِ شاہانِ جہاںِ غارت گری
جنگِ مسلمِ سنّتِ پیغمبری

"The fighting of kings aims at the destruction of the world as they fight with

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WAS IMAM HUSAIN'S MARTYRDOM A NECESSITY?

Mohsin Ali

The question has been asked: "Was Husain's Martyrdom a necessity?" The answer is: "Yes".

There is a beautiful Chinese legend about a young girl of 16, Ko-Ai, the only daughter of a Mandarin. The Emperor, Yung Lo, had ordered the building of the new Capital of Peking, including the Bell Tower for sounding the alarm. The Mandarin's job was to cast the bell. He made two attempts, both of which failed, and the Emperor ordered that he should be beheaded, if he failed again. The beautiful Ko-Ai was distressed at her father's plight, and went to consult an astrologer. To her horror she learned that a perfect casting could never be achieved, unless the blood of a maiden were mingled with the molten metal. Ko-Ai said nothing to her father, but, on the day of the public ceremony for casting the bell, she quietly slipped out, and winding her way through the crowd, threw herself headlong into the boiling fluid. It is related that 'on uncovering the bell after it had cooled, it was found to be perfect, but not a vestige of Ko-Ai was to be seen'.

This necessary act of self-immolation is enshrined in Chinese tradition, and Ko-Ai's name is handed down with reverence in every household to this day.

Great souls have appeared at critical times in the world's history to arrest the suicidal march to disintegrating societies, and to rehabilitate man on the road to

higher achievements. They did not hesitate to lay down their own lives, if the necessity demanded.

A galaxy of these immortals flashes past the mind's eye—Socrates, Jesus, Joan of Arc, Crammer. Other names could be added. Of these, the martyrdom of Husain was one of the most remarkable in the history of mankind. Was it necessary or worthwhile?

The middle of the first millennium after Christ presents a depressing picture of Man's failure on earth, which was littered with bits and pieces of dead or dying civilizations. In the extreme east, the Chinese body social had been rent by fratricidal warfare between parochial states. Coming West, we find the old India societies broken down completely, after a time of troubles, which had been full of destructive wars. Thoughtful people were turning away from this world, and seeking to find the road to another through asceticism. The masses were penalised by racial discrimination, sanctioned by religion in the form of a caste system, which banned social intercourse between a multiplicity of castes and sub-castes. This was the negation of human liberty, and led to the unparalleled social abuse of 'untouchability'.

In the extreme West, the Roman Empire, which had spread the light of civilization to Europe, North-Africa and part of Asia, had crumbled into dust, and

the Hellenic civilization, of which it was the Universal State, had entered on a long period of petrification. In the words of Macaulay:

“...the Greeks admired only themselves, and the Romans admired only themselves and the Greeks. Their minds bred in and in, and were accordingly cursed with barren-ness and degeneracy. At the close of the third century after Christ, the prospects of mankind were fearfully dreary. That great community was in danger of experiencing a calamity far more terrible than any of the quick, inflammatory, destroying maladies to which nations are liable—a tottering, driveling, paralytic, longevity—where, during many centuries, nothing has been learned or unlearned”.

With the break down of the Hellenic civilization, Europe had entered upon its Dark Age.

Coming now to the heart and core of the ancient world, the so-called Middle East, conditions were in no better shape. The Syriac civilization was on its last legs. According to Toynbee, it had three great feats to its credit. It invented the Alphabet. Its seafarers discovered the Atlantic, but the physical discovery of this was surpassed, as a feat of human prowess, by the spiritual discovery of Monotheism. It gave mankind the largest number of Prophets and its best-known religions, Judaism, Zoroastrianism, Christianity, and, lastly, Islam. But it was at a low ebb, when our Prophet appeared on the scene. Fratricidal wars had sapped its life blood, and conditions of complete insecurity prevailed everywhere. The Romano-Persian war, which raged incessantly for 25 years

(603-628 A.D), had left it perfectly limb.

It was in this welter and confusion of dead and dying cultures and civilizations, that our Prophet (ﷺ) brought a message of hope, not only of the renewed possibility of the highest achievements in the material world, sur-passing those of the ancient Egyptians, Greeks, Babylonians, Indians and Chinese, but, what was of far greater consequence, the hope, which amounted to a certainty, of which each individual soul entering an After Life of unalloyed bliss. “We belong to God, and to Him shall we return”. It robbed death of its terror. This was exemplified by the martyrdom of Husain, who gave up his life and those of his nearest and dearest, with perfect serenity, although in circumstances of the utmost privation, in order that Islam may live.

To the true Muslim, death is like entering from the stress and the strain of the stormy night into the peace and the brightness of the home, and, just as we shed our coat in the hall, the soul casts off its physical raiment at death’s doorway, before entering its eternal home, there to reap the reward or punishment, promised by the Best of Judges (Khair-ul-Hakimin), of our conduct (A’mal) in this World. “That day not a soul shall be wronged one bit”. The Muslim, however, must play his appointment role according to the rules (the Qur’an, the Prophet’s life, the hadith); God—the Much Forgiving (Al-Ghafoor), the Loving (Al-Wadood)—will look after the rest. That is the driving-force of Islam—“Willing Acceptance of God’s Guidance and Gifts”—the result of two components, one passive-Faith (Iman), the other active—Works (A’mal).

The Prophet (ﷺ) practised this in his own life, which imparted such titanic driving-force to the all-embracing institutions of Islam, that, within a few decades of his death, it had burst the bounds of Arabia, and captivated the entire Syriac world from the shores of the Atlantic to the coasts of the Eurasian Steppe. The Arab Khaliphate provided it with its second Universal State, after a thousand years of anarchy. This vast Arab empire was bigger than any earlier one, in which perfect law and order prevailed, and in which there was no racial discrimination or religious intolerance.

Islam provided two other Universal States, viz, the Moghal Raj to the derelict Hindu world, and the Ottoman Empire to the dying Orthodox Christian Society. The last-named had the longest span of life of any empire in the world.

In the field of the arts, the sciences, and the philosophies, the Muslims were the torch-bearers for a thousand years in a world stricken with the plight of ignorance. They gave the West the Arabic numerals and the decimal system. Their numerous Madrasses (Madaris) from Spain to India, with their endowments and scholarships, were the prototypes of the modern residential university, whose academic robes are a reminder of their Arab origin. Even today, the oldest University is the Al-Azhar in Cairo, built in 972 A.D. History was the Muslim's special forte, and the greatest historian of our times, Arnold Toynbee, has characterised the work of the Arab Philosopher-historian Ibn Khaldun as "The greatest of its kind that has ever yet been created by any mind in any time or place". According to Toynbee, "The works of the

Greek Philosopher Aristotle first reached the western world through Arabic Translations", and "the scholars of Muslim Spain contributed unintentionally to the philosophical edifice erected by the medieval Christian schoolmen". This is not the place to recount the achievements of the Muslims in Chemistry, Mathematics, Medicine, Philosophy, Architecture, Poetry, Mysticism. The point is, that, during the thousand years of Muslim ascendancy in the world, the spirit of man soared to higher heights than ever before, and handed on the torch of progress to their apt western pupils.

But the great glory of Islam lies in the spiritual sphere—the gospel of the Unity of Law—(Tauheed)—in a Universe created and ruled over by the One True God, to Whom alone, directly or without the intercession of any intermediary, the 500 million Muslims of the world owe allegiance and pray, whose help alone they seek in time of woe, and in whose loving care and justice they have perfect trust. At the same time, Islam profoundly affected the thinking of the non-Muslim world. For the first time in history, it publicly proclaimed the brotherhood of man, and denounced inequalities created by colour, class and capital.

All this was, however, in the womb of futurity at the time of the Prophet's birth. His life and mission inaugurated this triumphant march out of the enveloping darkness into the light of day. But Satan, typifying the forces of evil, was not sitting idle. Within a few years of the Prophet's death, his most implacable enemies, the Banu-Umayyah, had usurped political power, which had nothing Muslim about

it. They were Loadicians-heathens, besotted, Godless. Their reign was the negation of everything for which Muhammad (ﷺ) had toiled. The fate of the world over which they had ruled hung in the balance. Was it to lapse into the anarchy and degredation, out of which he had rescued it, or to go forward from strength to strength.? The worst of these worthless rules was Yazid, and it was him who Husain defied. The last scene of this historic defiance was enacted, at the height of mid-summer, on the desert sands of Karbala, where he and his whole entourage of 72 laid down their lives, fighting bravely to the last boy. The event touched the conscience of mankind, and roused the Muslim world from its easy

complacency into hard work. The Umayyads were swept off the seats of the mighty, and Islam started with renewed vigour on its grant mission to reclaim the world from the forces of heathenism.

It was necessary that somebody should enact, in real life, the Islamic ideal of 'Life in Death', for the edification of the generations to come, and it was in God's good providence, that the grandson of the Prophet (ﷺ) who had preached Islam should do so, and, in doing so, route the forces of evil, that had once more started gaining ascendancy not long after the Prophet's death ! May their souls rest in peace in the highest Heaven !

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the motive of worldly gains for kingdoms and thrones but the fighting of the Muslim Shahids differs from it as it aims at the tradition of the Prophet(ﷺ) and at the love of God." War in Islam is strictly prohibited except for God.

"One who draws his sword for other than God, puts it on his own breast." Islam does not allow to us sword even for the spread of religion as the Holy Qur'an says: "There is no compulsion in religion, "So Iqbal holds.

صلح شرگردد وچون مقصود است غیر
گر خدا باشد غرض جنگ است خیر

"If the motive of war be other than God, then evil takes the place of peace, on the other hand, war is all good when the motive behind is God." A Momin who dedicates his life for God any says, "Verily my prayer, my sacrifice, my life and my death are all for God" cannot be supposed to do anything except for God. He is a lover of God and lover of the Holy Prophet (ﷺ). "A person cannot, says the Holy Prophet (ﷺ)" become a Momin unless he becomes such a lover of mine that I become the dearest of all his parents, children and wealth. "This is the lesson taught by Shahadat and this is the secret of the Holy Qur'an.

The Bible: Its Versions and Perversions

*Abdul Rahim Abdul Azeez
Nigeria*

The name 'Bible' came from the Greek word 'Biblia' which means 'books'. It is the sacred scripture of the Christianity comprising the Old and New Testaments and Apocrypha, means 'doubtful', referring to more than 14 non-canonical books of the Old and New Testaments of the Bible, which having been found doubtful, were not canonized in the Bible by the Biblical scholars.

Many books of the Bible were written by different hands at different periods: e.g. there are two contradictory accounts of the Creation in Genesis and Isaiah, which show that this was at least the work of two or three persons probably of the 8th, 6th or 5th centuries BC respectively. (The new illustrated Encyclopaedia of Knowledge, published by Spring Books, London, in 1966, page 68).

This is what has been said in the Glorious Qur'an on the question of writing the books with the hands without any permission from God. *"And woe to those who write the book with their own hands and then say... this is from Allah, to traffic with it for a miserable price, so woe to them for what their hands do write, and woe to them for what they earn thereby..."* (Qur'an, 2:79)

Roughly three quarters of the Bible is commonly known as the Hebrew Scriptures and the Bible itself can be

divided into three groups: the first group comprises of the 17 historical books from Genesis to Esther; the second group is made up of five poetic books from Job to the Song of Solomon, and the third group is the 17 Prophetic books that range from Isaiah to Malachi.

For about 1,500 years after the advent of Jesus Christ, there was not an English Bible in the world. The first translation of the Bible into English was done in 1525 CE, by Tyndale, the second English translation was done by Coverdale in 1535 CE, the third translation was known as 'The Great Bible', was published when the fourth translation was published in 1560 CE, and the fifth English translation, which was commonly known as the Bishop's Bible, was published around 1575 CE by Bishop Parker.

When King James of England came to power in 1603 CE, the authenticity of the Bible was questioned and many scholars doubted its originality. Hence the king appointed 10 scholars to correct errors contained in the Bishop's Bible, and so in 1611 CE, they published a new Bible, which was named as 'The Authorised King James Version'.

According to the Jehovah Witnesses, the same 'Authorised King James Version,' which has been checked by 40 scholars on the order of King James, has about 50,000 errors and, according to some

Christian sources, 'Authorised King James Version' has about 20000 errors. Although it contains all of these errors, this very Bible was viewed and considered 'authentic' for about 259 years.

In 1870 the Church appointed a special group of Christian Biblical scholars of the highest eminence to remove those mistakes and errors, which had remained in the Authorised King James Version of the Bible. These scholars did their job and as usually they claimed that they had managed to remove all of those errors, which were in the Bible.

In 1884, when the Europeans held their historical meeting that aimed to divide Africa and Asia among themselves as new colonies, which would give them the raw materials to develop Europe, the Christian scholars were also busy publishing a new version of the Bible, which would be suitable to be sent and propagated in these new European colonies, especially those in Africa. This new version, which was published in the year 1884, was known as the Revised Standard Version of the Bible.

The New Testament:

The remaining 27 books of the New Testament are known as the Christian Greek Scriptures for they were originally written in Greek and not in Aramaic, the language spoken by Jesus Christ. These 27 books are arranged basically according to their subject matters, and because of this, they are also divided into three portions:

- a) Five historical books, which are four Gospels as well as the book of Acts.
- b) 21 letters and Epistles addressed to various nations and communities.
- c) One Book of Revelation.

The new Testament was first written in Greek. It begins with the three synoptic Gospels, which record acts and sayings of Jesus Christ; the earliest of these Gospels was written by Mark at the dictation of St. Peter in year 60 CE. The Gospels, according to Matthew and Luke, were written a little later and were based partly on Mark. The fourth Gospel is that of John. Then comes the Acts of the Apostles, which recount the mission and expansion of the Church through the work of Peter, Barnabas, Paul, Stephen, etc.



SOME QUESTIONS ABOUT ISLAM

Answered by

His Eminence Maulana Mohammed Abdul Aleem Siddiqui (R.A.)

1.Q: Is it absolutely necessary to say the prayer in Arabic?

A: Prayer as directed in Islam is a form of worship and should be performed in the manner prescribed. The recitations therein should be in the prescribed form in the Arabic language. The "Fatihah," the first chapter of the Holy Qur'an is an essential and compulsory part of the prescribed prayer. It is preferable that the worshipper should understand the meaning of the recitations or at least the sense of what he recites.

A Muslim, whether an old Muslim or a convert, who cannot recite the prescribed recitations in Arabic should remain silent or recite some prayer in his own language, preferably a prayer based on and containing the meaning of the Fatihah. He should of course observe the conditions required for prayer such as ablution and cleanliness, adopt the different postures and say the prayers at the appointed time. Moreover he should continue his attempts to learn the prescribed recitations in Arabic until he is able to recite them.

2.Q: Why and for what purpose are human beings created in this world?

A: Every human being in this world has got a natural instinct that he desires to make a demonstration of any good attribute that he realises within his own self. A singer, expert in music, desires to show his art of singing, an orator his

oratory, an artist his art. An architect well qualified in planning, desires to see the plan of the beautiful building in his brain take shape on paper and when it is built he wants people to come and see it, admire it and make use of it and thus appreciate the qualification and attribute of a good architect which he possesses.

This instinct of making a demonstration of one's attribute is really a reflection of the attribute of the Almighty Allah, the Creator of the whole universe. Allah has unlimited attributes in Him. He wished to demonstrate His attributes – so He created the universe. The whole universe and every object in it are therefore demonstrations of His attributes. His Beauty, His Art and His Qualities are reflected in them and every object denotes His Existence, His Power, His Intelligence and His Qualification.

In the Hadith al Qudsi it is reported that Allah says "I was just like a hidden treasure. I wished Myself and My attributes to be known and understood, so I created the Universe."

The human being is the best model of His Creation. As is stated in the Holy Qur'an "We have indeed created the human being in the best form of creation" (45: 4). The attributes of the Almighty Allah are reflected in man to such an extent that Allah calls him His *Khalifa* – the one in whom the attributes of the Originator are reflected. The function of this *Khalifa*, the

manifestation of the Attributes of the Almighty, is to realise the attributes of the Creator in his own self and His Creation. As is stated in the Holy Qur'an "The Signs of the Almighty are in the whole universe and also in your own selves. Will you not realise them." (51: 20-21). And again: "Allah has created for you all things that are on the earth. (2: 29).

The function of mankind is to know the use of the various objects of creation and to utilise them according to the method prescribed by the Creator, Allah, and to achieve the knowledge of the attributes of Allah through his Creation. As Allah says in the Holy Qur'an "Behold! In the Creation of the Heavens and Earth and the alternation of the Day and Night – These are indeed signs for men of understanding — men who celebrate the praises of Allah standing, sitting and lying down on their sides and contemplate the (wonders of) creation in the heavens and earth with the thought: Our Lord: you have not created all this in vain." (3: 190- 192).

The object of the creation of the human being is further described in the Holy Qur'an in the verse "We have not created the jinns and the human beings but to worship us" (51: 56). The word used in this verse is "*Yabudun*." This word "*Yabudun*" or worship does not only mean the performance of certain prescribed prayers with certain prescribed postures but conveys the meaning that each and every action is done in accordance with the Commands of the Creator and for Him. As Allah says in the Holy Qur'an "Say, Truly my prayers, my service of sacrifice, my life and my death All are for Allah the Lord of the Universe." (6: 162).

The answer to the question is thus clear that the human being is created to make use of his own self and the Universe according to the Commands of Allah, and thus admire the beauties of the attributes of Allah to such an extent that he may become His lover and thus drowned in the ocean of His love, come to know Him. This is why the word *Yabudun* is explained by some commentators as conveying the meaning "To know Allah."

3. Q: Why is it that Muslims do not eat pork?

A: The pig is created not to be eaten but to eat the dirt that comes out of our body and to clear the earth of the germs found therein. The pig is an animal that eats dirty things and thus absorbs invisible germs into its body.

These germs get into the flesh of the pig and if the flesh is taken, those germs will be taken inside our bodies.

It is well-known that the pig may have its flesh diseased through certain stages of parasites (cystic) and in eating this diseased pork the germs are liberated which develop into adult ones in the human body. Dr. R. Tanner Hewlet in his treatise on Pathology deals with the disease "Trichinosis" which is caused by a parasite (*trichinia spiralis*) contained in pork. The parasite, when it gets into the human body grows and multiplies in the intestines and in the muscles and its development is accompanied by fever, intestinal catarrh, diarrhoea, and oedema. The affection is frequently fatal.

Nowadays the scientific authorities

as a safeguard have a daily inspection of meat made for those who like to eat pork but it is admitted that "no method of inspection has been devised by which the presence or absence of trichinia in pork can be determined with certainty and the Government meat inspection does not include inspection for this parasite." (Preventive Medicine by Milton J. Rosenau).

It is a well-known fact that whatever we eat will tend to produce its effect on our body. Thus if we go on eating the flesh of beasts, our nature will be like beasts. Among all the animals, the pig is known to be the one which has no modesty. The male pig has no objection to the female pig having intercourse with other male pigs. By eating the flesh of pig, this nature of the pig might eventually come to us.

4. Q: Can a new convert in Islam continue to observe the customary festivals of his country?

A: He can if the festival has no relation to idol worshipping and if the custom has no connection with the religious teaching of a religion that teaches idol worship. Thus if a festival is seasonal or historical one and has no connection with idol worshipping a Muslim can observe it.

5.Q: Is it absolutely necessary that a Muslim name be adopted by a new convert?

A: Not at all though it is preferable. Islam enjoins us to have good names with good meanings.

6. Q: Must a new convert adopt a god-father or god-mother before his con-

version?

A: No. Rather this practice is against the teachings of Islam.

7. Q: Is the cap absolutely necessary for a Muslim when walking in the streets or even in prayer?

A. No, it is not absolutely necessary. The wearing of a cap is a sign of respect and dignity according to Muslim culture. At the time of worship if a man has no cap he can offer prayers with his head uncovered.

8. Q: Is circumcision absolutely necessary for a new convert?

A: Circumcision is a Sunnat (practice) of the Prophet Ibrahim (عليه السلام) adopted by Prophet Mohammed (ﷺ) as a *Sunnat Muakkadah* (Essential Practice) on parents who are made responsible to have their children circumcised before they attain the age of puberty.

A non-Muslim adult who adopts Islam is not expected to get himself circumcised because when a man has reached the age of puberty he is not allowed to open the parts of the body from the navel to the knees except on medical advice.

According to the Shafi'i School of thought circumcision is a wajib (essential) but those who find this difficult can follow the Hanafi version.

9. Q: If a fowl is slaughtered and cooked by a non-Muslim who does not intend to use it as an offering to an idol or in the name of any god but as food only, can it

be eaten by Muslims?

A: No, but only if it is slaughtered in the name of Allah. At the time of slaughtering, it is essential that the name of Allah should be recited. As the Holy Qur'an says: "Eat not of meats on which the name of Allah has not been pronounced." (6:121).

We human beings are permitted to

utilise the things that are in the earth. In slaughtering an animal we are taking life from one of Allah's creations. So when we slaughter it we should let it know that we are not slaughtering it for pleasure but only with the permission of Allah. The name of Allah is pronounced so that we may not take the life of anything but for Allah and for feeding ourselves.

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شہادتِ عظمیٰ

صدرالافاضل مولانا سید نعیم الدین مراد آبادی علیہ الرحمۃ

حضرت امام عالی مقام کی ولادت کے ساتھ ہی آپ کی شہادت کی خبر مشہور ہو چکی تھی، شیرخوارگی کے ایام میں حضور اقدس نبی کریم صلی اللہ علیہ وسلم نے ام الفضل کو آپ کی شہادت کی خبر دی، خاتونِ جنت نے اپنے اس نونہال کو زمین کر بلا میں خون بہانے کے لیے اپنا خون جگر پلایا۔ علی مرتضیٰ نے اپنے دل بند جگر پیوند کو خاک کر بلا میں لوٹے اور دم توڑنے کے لیے سینہ سے لگا کر پالا۔ مصطفیٰ صلی اللہ علیہ وسلم نے بیابان میں سوکھا حلق کٹوانے اور راہِ خدا میں مردانہ وار جان نذر کرنے کے لیے امام حسینؑ کو اپنی آغوشِ رحمت میں تربیت فرمایا۔ یہ آغوشِ کرامت و رحمت فردوسی چمنستانوں اور جنتی ایوانوں سے کہیں زیادہ بالا مرتبت ہیں۔ اس کے رتبہ کی کیا نہایت اور جو اس گود میں پرورش پائے اس کی عزت کا کیا اندازہ۔ اس وقت کا تصور دل لرز ادیتا ہے جب کہ اس فرزندِ ارجمند کی ولادت کی مسرت کے ساتھ شہادت کی خبر پہنچی ہوگی۔ سید عالم صلی اللہ علیہ وسلم کی چشمہء رحمت نے اشکوں کے موتی برسا دیے ہوں گے۔

اس خبر نے صحابہء کبار جان نثارانِ اہل بیت کے دل ہلا دیے ہوں گے۔ اس درد کی لذت علی مرتضیٰ سے پوچھیے، صدق و صفا کی امتحان گاہ میں سنتِ خلیل ادا کر رہے ہیں۔

حضرت خاتونِ جنتؑ کی خاک زیر قدم پاک پر قربان جس کے دل کا ٹکڑا نازنین لاڈلا سینہ سے لگا ہوا ہے، محبت کی نگاہوں سے اس نور کے پتلے کو دیکھتی ہیں، وہ اپنے سرورِ آفریں تبسم سے دلربائی کرتا ہے۔ ہمک ہمک کر محبت کے سمندر میں تلاطم پیدا کرتا ہے، ماں کی گود میں کھیل کر شفقتِ مادری کے جوش کو اور زیادہ موجزن کرتا ہے، میٹھی میٹھی نگاہوں اور پیاری پیاری باتوں سے دل کو لبھاتا ہے، عین ایسی حالت میں کر بلا کا نقشہ آپ کے پیش نظر ہوتا ہے۔ جہاں چہیتا، نازوں کا پالا، بھوکا پیاسا، بیابان میں بے رحمی کے ساتھ شہید ہو رہا ہے۔ نہ علی مرتضیٰ ساتھ ہیں نہ حسن مجتبیٰ۔ عزیز واقارب برادر و فرزند قربان ہو چکے ہیں، تنہا یہ نازنین ہیں، تیروں کی بارش سے نوری جسم لہولہان ہو رہا ہے، خیمہ والوں کی بے کسی اپنی آنکھوں سے دیکھتا ہے اور راہِ خدا میں مردانہ وار جاں نثار کرتا ہے۔ کر بلا کی زمین مصطفیٰ صلی اللہ علیہ وسلم کے پھول سے رنگین ہوتی ہے، وہ شمیمِ پاک جو حبیبِ خدا کو پیاری تھی کوفہ کے جنگل کو عطریز کرتی ہے، خاتونِ جنت کی نظر کے سامنے یہ نقشہ پھر رہا ہے اور فرزندِ سینہ سے لپٹ رہا ہے۔ حضرت حاجرہ اس منظر کو دیکھیں۔

دیکھتا تو یہ ہے کہ اس فرزندِ ارجمند کے جدِ کریم

حبیب خدا ہیں، حق تبارک و تعالیٰ ان کا رضا جو ہے ”وَلَسَوْفَ يَغْطِيكَ رُبُّكَ فَنَظُّطِي“، بحر ویر میں ان کا حکم نافذ ہے، شجر و حجر سلام عرض کرتے ہیں اور مطیع فرمان ہیں، چاند اشاروں پر چلا کرتا ہے، ڈوبا ہوا سورج پلٹ آتا ہے، بدر میں ملائکہ لشکری بن کر حاضر خدمت ہوتے ہیں، کونین کے ذرہ ذرہ پر بحکم الہی حکومت ہے، اولین و آخرین سب کی عقدہ کشائی اشارہ چشم پر موقوف و منحصر ہے، ان کے غلاموں کے صدقہ میں خلق کے کام بننے ہیں، مددیں ہوتی ہیں، روزی ملتی ہے ”هَلْ فَنَصْرُؤُنَّ وَنُزْرُقُونُ الْاَبْضَفَا ئُكُم“ (رواہ البخاری)

باوجود اس کے اس فرزند ارجمند کی خبر شہادت پا کر چشم مبارک سے اشک تو جاری ہو جاتے ہیں مگر مصطفیٰ صلی اللہ علیہ وسلم دعا کے لیے ہاتھ نہیں اٹھاتے بارگاہ الہی میں امام حسین رضی اللہ عنہ کے امن و سلامت اور اس حادثہ ہائلہ سے محفوظ رہنے اور دشمنوں کے برباد ہونے کی دعا نہیں فرماتے، نہ علی مرتضیٰ عرض کرتے ہیں کہ یا رسول اللہ صلی اللہ علیہ وسلم اس خبر نے دل و جگر پارہ پارہ کر دیے، آپ کے قربان بارگاہ حق میں اپنے اس فرزند کے لیے دعا فرمائیے، خاتون جنت التجا کرتی ہیں کہ اے سلطان دارین آپ کے فیض سے عالم فیضیاب ہے اور آپ کی دعا مستجاب، میرے اس لاڈلے کے لیے دعا کیجیے نہ اہل بیت نہ ازواج مطہرات نہ صحابہ کرام، سب خبر شہادت سنتے ہیں، شہرہ عام ہو جاتا ہے مگر بارگاہ رسالت میں کسی طرف سے دعا کی درخواست پیش نہیں ہوتی۔

بات یہ ہے کہ مقام امتحان میں ثابت قدمی درکار ہے، یہ محل عذروتا مل نہیں، ایسے موقع پر جان سے دریغ جانبا ز مردوں کو شیوہ نہیں، اخلاص سے جانثاری عین تمنا ہے۔ دعائیں کی گئیں مگر یہ کہ فرزند مقام صفادو فامیں صادق ثابت ہو، توفیق الہی مساعد رہے، مصائب کا ہجوم اور آلام کا انبوہ اس کے قدم کو پیچھے نہ ہٹا سکے۔

احادیث میں اس شہادت کی خبریں وارد ہیں، ابن سعد و طبرانی نے حضرت ام المومنین عائشہ صدیقہ رضی اللہ عنہا سے روایت کی کہ حضور انور صلی اللہ علیہ وسلم نے فرمایا مجھے جبریل نے خبر دی کہ میرے بعد میرا فرزند حسین زمین طف میں قتل کیا جائے گا اور جبریل میرے پاس یہ مٹی لائے، انھوں نے عرض کیا کہ یہ (حسین رضی اللہ عنہ) کی خواب گاہ (مقتل) کی خاک ہے۔ طف قریب کوفہ اس مقام کا نام ہے جس کو کربلا کہتے ہیں۔

امام احمد نے روایت کیا کہ حضور اقدس ﷺ نے فرمایا کہ ”میری دولت سرائے اقدس میں وہ فرشتہ آیا جو اس سے قبل کبھی حاضر نہ ہوا تھا اس نے عرض کیا کہ آپ کے فرزند حسین قتل کیے جائیں گے اور اگر آپ چاہیں تو میں آپ کو اس زمین کی مٹی ملاحظہ کراؤں جہاں وہ شہید ہوں گے پھر اس نے تھوڑی سی سرخ مٹی پیش کی۔“

اس قسم کی حدیثیں بکثرت وارد ہیں، کسی میں بارش کے فرشتہ کی خبر دینے کا تذکرہ ہے، کسی میں ام سلمہ رضی اللہ عنہا

کو خاک کر بلا تفویض کرنے اور اس خاک کے خون ہو جانے کا، علامت شہادت امام قرار دینے کا تذکرہ ہے جس سے معلوم ہوتا ہے کہ حضور اقدس صلی اللہ علیہ وسلم کو اس شہادت کی بار بار اطلاع دی گئی، اور حضور صلی اللہ علیہ وسلم نے بھی بارہا اس کا تذکرہ فرمایا اور یہ شہادت حضرت امام کی عہد طفولیت سے خوب مشہور ہو چکی اور سب کو معلوم ہو گیا کہ آپ کا مشہد کربلا ہے۔

حاکم نے ابن عباس رضی اللہ عنہ سے روایت کیا کہ ہم کو کوئی شک باقی نہ رہا اور اہل بیت باتفاق جانتے تھے کہ امام حسین رضی اللہ عنہ کربلا میں شہید ہوں گے۔

ابونعیم نے یحییٰ حضرمی سے روایت کی کہ وہ سفر صفین میں حضرت علی مرتضیٰ کرم اللہ وجہہ کے ہمراہ تھے جب نیلوی کے قریب پہنچے جہاں حضرت یونس علیہ السلام کا مزار اقدس ہے تو حضرت علی کرم اللہ وجہہ نے ندادی کہ اے ابو عبد اللہ فرات کے کنارے ٹھہرو، میں نے عرض کیا کہ کس لیے فرمایا نبی اکرم صلی اللہ علیہ وسلم نے فرمایا کہ جبریل نے مجھے خبر دی ہے کہ امام حسین فرات کے کنارے شہید کیے جائیں گے اور مجھے وہاں کی ایک مشمت مٹی دکھائی۔

ابونعیم نے اصغ میں نباتہ سے روایت کی کہ حضرت مولیٰ علی کرم اللہ وجہہ کے ہمراہ حضرت امام حسین کی قبر کے مقام پر پہنچے، حضرت مولیٰ علی نے بیان فرمایا یہاں ان شہداء کے اونٹ بندھیں گے، یہاں ان کے کجاوے رکھے جائیں گے،

یہاں ان کے خون بہیں گے، جو انان آل محمدی صلی اللہ علیہ وسلم اس میدان میں شہید ہوں گے، آسمان وزمین ان پر روئیں گے۔

ان خبروں سے معلوم ہوتا ہے کہ علی مرتضیٰ اور صحابہ کبار زمین کربلا کے چپے چپے کو پہچانتے تھے، انہیں معلوم تھا کہ کہاں اونٹ بندھیں گے، کہاں سامان رکھا جائے گا، کہاں خون بہے گا، یہ شہادت کا کمال ہے ایسا اعلان عام ہو، اپنے پرائے سب جان جائیں، مقام بتا دیا گیا ہو، وہاں کی خاک شیشیوں میں رکھ لی گئی ہو، اس کے خون ہو جانے کا انتظار ہو، اور شوق شہادت میں کمی نہ آئے، جذبہء جاں نثاری روز افزوں ہوتا رہے۔ تمام چاہنے والے پہلے سے باخبر ہوں، ہر دل اس زخم کا مزہ لے اور صبر و استقلال کے ساتھ جان عطا کرنے والے کی راہ میں جان قربان کی جائے۔ یہ مردان کامل اور فرزندان مصطفیٰ ﷺ کا حصہ اور انہیں کا حوصلہ ہے۔

طعمہ ہر مرغ کے انجیر نیست

پہاڑ بھی ہوتا تو درد سے گھبرا اٹھتا اور زندگی کا ایک لمحہ کاٹنا مشکل ہو جاتا۔ مگر طالب رضائے حق مولیٰ کی مرضی پر فدا ہوتا ہے اسی میں اس کے دل کا چین اور اس کی حقیقی تسلی ہے، کبھی وحشت پریشانی اس کے پاس نہیں پھٹکتی، کبھی اس مصیبت عظمیٰ سے خلاص اور رہائی کے لیے وہ دعا نہیں کرتا، انتظار کی ساعتیں شوق کے ساتھ گزارتا ہے وہ وقت موعود کا بے چینی کے ساتھ منتظر رہتا ہے۔